than they would allow a future immortality or post-existence to all souls, and therefore to those of brutes, which consequently must have their successive transmigrations, would conclude the souls of all brutes, as likewise the sensitive soul in man, to be corporeal, and only allow the rational soul to be distinct from matter; to these we have only thus much to say, that they, who will attribute life, sense, cogitation, consciousness, and self-enjoyment, not without some footsteps of reason many times, to blood and brains, or mere organized bodies in brutes, will never be able clearly -to defend the incorporeity and immortality of human souls, as most probably they do not intend any such thing. For either all conscious and cogitative beings are incorporeal, or else nothing can be proved to be incorporeal. From whence it would follow also, that there is no Deity distinct from the corporeal world. But though there seem to be no very great reason, why it should be thought absurd, to grant perpetuity of duration to the souls of brutes, any more than to every atom of matter, or particle of dust that is in the whole world ; yet we shall endeavour to suggest something towards the easing the minds of those, who are so much burthened with this difficulty; viz. that they may, if they please, suppose the souls of brutes, being but so many particular eradiations or effluxes from that source of life above, whensoever and wheresoever there is any fitly prepared matter capable to receive them, and to be actuated by them, to have a sense and fruition of themselves in it, so long as it continues such; *but as soon as ever those organized bodies of theirs, by reason of their indisposition* become